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the Fatherhood of God, which attributes an infinite value to each human soul, implies the equal rights of man and woman, a truth unfortunately not recognized by many Christians. It is true, says the author, woman has a specific calling in the family. But how many women there are who remain unmarried and are severed from all family connections. Should all their lives be counted failures? Then it would be better for them never to have been born. The only means of escaping this inevitable conclusion is to grant to woman an independent position in her relation to man, and to recognize that her life has a purpose of its own, in so far as this may be said of any human personality. The author calculates that in Germany there are five millions of unmarried women, who are obliged temporarily or permanently to gain their own livelihood, besides to some extent supporting others. What then is to be thought of the conscientiousness of those who intensify the struggle of women for existence, by excluding them from all remunerative occupation? "It is often alleged," the author says, "that the health of women would be threatened by extending their sphere of work; but so long as people look on unconcerned and see women ruining their health, working in mines, in factories, at sewing, as waitresses, and in the whirlpool of social pleasures, it can hardly be believed that any benevolent care would keep them from risking their health in any satisfactory and remunerative calling. Let it be openly confessed, it is the fear of competition that so often induces men, so far as they are able, to exclude women from new and especially intellectual callings." What gives man a better right to existence than woman? Is it might? In ethics might is not superior to right.

Women, it is said, are not able to pursue all kinds of callings. But woman's real capability, like that of human beings in general, can only be determined by practical test. Hence the author demands that all callings should be open to women. When they find they are not able to compete with men they will not try it. They will improve public life in so far as they participate in it. The author closes his valuable essay with the following words: "The emancipation of woman means no danger to man, but it will increase twofold the intellectual and spiritual power at the service of mankind."

G. v. G.

DER LUXUS NACH SEINER SITTLICHEN UND SOCIALEN BEDEUTUNG. Von C. W. Kambli, Pfarrer in St. Gallen. Frauenfeld: I. Huber, 1890. (208 S.)

This work of Pfarrer Kambli may be recommended. He has treated his subject in a judicious and exhaustive way. The author defines luxury in general as "the application of property beyond the limits of necessity to uses that give pleasure." Only narrow-mindedness, he says, can regard it absolutely as a sin. Luxury is a necessary result of civilization and an important factor in its progress. The author acknowledges that there is a refined and justifiable luxury which well befits even a Christian. He who has no sense for pleasure and joy, he declares, will be stunted in his spiritual life, and, although he may be proficient in science or business, he will be of no benefit to others. It is certainly the more urgent moral duty to warn against an excess of luxury than against the suppression of its justifiable enjoyment. The latter so accords with human nature that there is no danger that it will be neglected. Luxury becomes objectionable if it dis-

regards the natural order of human wants, and seeks the merely pleasurable above what is necessary and salutary, if it serves pride and wantonness and causes a neglect of the welfare of others.

After discussing the opinions of ancient and modern writers on luxury, the author speaks of luxury in modes of living, in eating and drinking, in decoration and dress, in dwelling, etc., and then of the luxury of intellectual and social pleasures.

G. v. G.

ENGLISH COLONIZATION AND EMPIRE. By Alfred Caldecott, M.A. London: Murray, 1891.

This is a volume of the "University Extension Manuals," edited by Professor Knight. The book is of course mainly historical, but it is a history written by one who is also a student of ethics. The ethical tone of it may be indicated by an extract with reference to the treatment of barbarous peoples by the English. "Looking back," says Mr. Caldecott, "over this whole history it does not appear satisfactory to our ideas of morality and humanity, to say nothing of Christian charity, for us to seek palliation or justification for our treatment of these nature-peoples, especially in America and Australia, by referring to the necessity for the survival of the fittest in the struggle for life. Man, as a spiritual being, cannot be judged by reference to the laws of the non-spiritual sphere of being. And that the spiritual principles of justice, kindness, and human brotherliness would have yielded different results is (1) certain on abstract principles, and (2) confirmed by many isolated instances, notably the brightest spot in all the history, the method of Penn and the Colonists of Pennsylvania, and (3) ratified by the comparative success in this century since higher principles have been both invoked and made effective. Where justice and charity have been combined, where courtesy and trust have been our weapons, even with high-spirited peoples, response has not been lacking on their part. The past is irrevocable, and in the future men must move on. Some of these peoples are plainly passing away: they are unable to live when called upon to make a sudden and almost a spasmodic effort to live in a higher stage of culture. But even for them it is not difficult to determine what should be our attitude. What is our conduct to the sick and dying among ourselves? all the alleviations and comforts we can think of are placed cheerfully at their disposal. Let it be so for these sick and dying tribes. Let us work gently *as in the sick-chamber*, and be ministers to their closing years in comfort, patience, and tenderness." This last remark seems to suggest a somewhat treacherous analogy. The book (as a whole) seems well adapted for its purpose, and will be of distinct interest to students of the philosophy of history.

J. S. M.

L'EVOLUTION JURIDIQUE DANS LES DIVERSES RACES HUMAINES. Par Ch. Letourneau, Secrétaire-général de la Société d'Anthropologie, Professeur à l'École d'Anthropologie. Paris: Secrosnier et Babé, 1891. Pp. 513.

Dr. Ch. Letourneau, professor in the School of Anthropology in Paris, attempts in his former works: "The Evolution of Morality" (1887), "The Evolution of Marriage and the Family" (1888), "The Evolution of Property" (1889),